

# True and Wonderfull. 5

A Discourse relating a strange and monstrous Serpent (or Dragon) lately discovered, and yet living, to the great annoyance and diuers slaughters both of Men and Cattell, by his strong  
and violent poyson,

*In* Sussex two miles from Horsam, in a woode called S. Leonards Forrest, and thirtie miles from London, this present month of August. 1614.  
With the true Generation of Serpents.



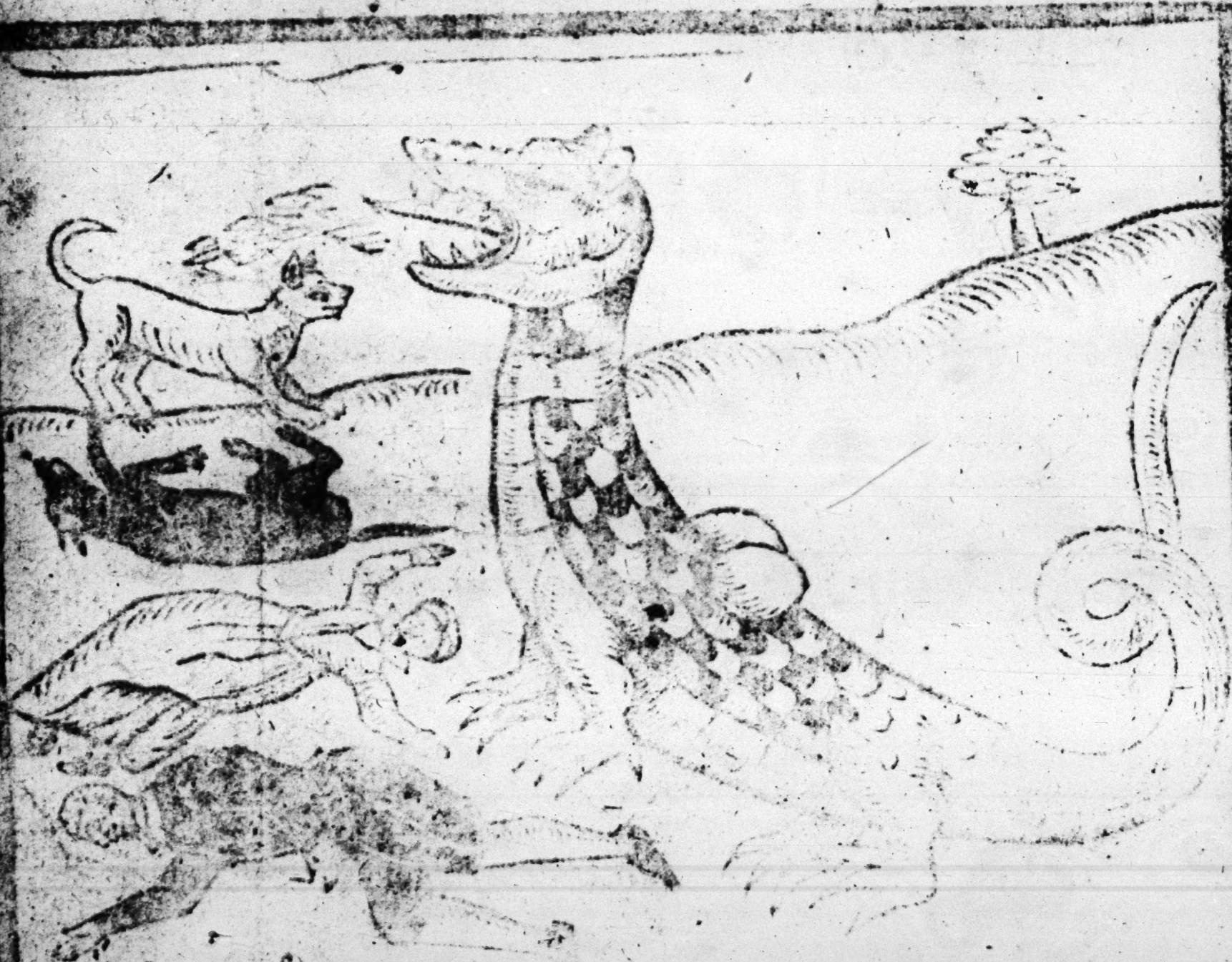
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# The Wonderfull

A Discourse relating a strange and new  
from Japan (or Dragon) lately discovered, and yet  
living to the great annoyance and direct hangovers  
both of Man and Beast by his strong

As the Dragon is found in a wood  
called St. Leonard's Forest, and thence miles from  
London, the first account of which  
was given by a relation of a person





To the Reader.

He iust Reward

of him that is accustomed to lie, is, not to be belieu'd when he speaketh the truth: So iust an occasion may sometime bee impos'd vpon the Reader, if we receive the reward we cannot

much blame our accusers, which often falsen either by our forward credulity to our seeming true reports, or by false Coppies translated from other Languages, which (though we beget not) wee foster, and our shame little the lesse. But passing by what's past, let not our present truth blush for any former falshood sake: The Countie is neere vs, *Sussex*; The Time present, *present*; The Subiect, a *Serpent*; strange, yet now a neighbour to vs: and it were more then impudence to forge a lie so neere



## *To the Reader.*

neere home, that euery man might turne in our  
throates: belieue it, or reade it not, or reade it  
(doubting) for I belieue e'rethou hast read  
this little All, thou wilt not doubt of  
one, but belieue there are ma-  
ny Serpents in *England*;  
farewell.

By A. R.

*He that would send better*

*newes if he had it.*







True and Wonderfull:  
**A Discourse relating a strange &  
monstrous Serpent (or Dragon) lately  
discouered and yet liuing, to the great  
anoyance (and diuers slaughters) both of  
Men and Cattell, by his strong &  
violent Poyson.**



**H**ere is nothing more  
miraculous in nature to the shallo-  
weness of humane apprehension,  
then the workes of the diuinitie  
specified in the Creation, being a  
work beautified with distinction,  
order and measure, and fitted from  
alteration: yet if we more nar-  
rowly view the natures and qualities of the creatures,  
leauing the vnsearchable depth of Gods essence beyond the  
thoomakers last of capacitie to himselfe, we shall finde  
that there is sufficient cause for our breake admirations:  
And though all things were at the first created good  
and seruicable to man, because God is not the author of a-  
ny euill; yet since euill sprung from the ill of Eue, many  
miseries haue (as his curse) fallne to man, even by those  
creatures which were his companions in Paradise, and  
made to his great blessing and benefit, Insomuch that the  
Serpent which first was familiar with Eue, & seruicable



## Most strange newes

to mans vse, is now turned a deadly and fatall enemy to all his posteritie, frightening the earth with monstrous and prodigious shapes : and no doubt, in these new and presaging formes, are sent to punish our new inventions of sinne, according to the saying of a reuerend Father : Quia deliquimus in multis, punimur in multis : Because we haue offended in many things, we are punished in many.

August.

But to omit the Sanctuary of unfurnisht wits, being a fugitive and tedious circular questions, we will apply our briefe abstract, to the causes and originall of these hideous Creatures, for the understanding and capacitie of the simple; seeing, that as a learned man saith; that Scire est per causas scire. The best way of knowledge is to know by the causes : And first of their originall.

Plato.

First it is Oculous and plaine in Genesis, that God by his word created all things sensible and insensible : Fishes, Fowles, Beasts, and creeping things, and among them Serpents : But since the great worke of the Creation, they are ingendred either naturally or prodigiously : Naturally, as saith Macrobius. as in Egypt Frogs and Mice, are ingendred by raine and tempests, so also are Serpents : But I am of Aristotles opinion, which also Pliny confirmeth; that Serpents arise not from putrefaction, but by the naturall act of generation. It is a general rule, that all Beasts wanting feet, and having long bodies; performe their carnall copulation, by the mutuall embracing of one another : as Lampreies and Serpents : And it is certaine, that two Serpents in this action, seeme to be one body and two heads : for they are so indiuisibly united together, and the frame of their body knapt for another manner of Copulation. And although like to Fishes, they want floure to elaborate the sperme, yet haue they two open passages wherein lyeth their generatiue seed; which being spread, procureth their venereal lusts: which seed being ciaculated from the Male, into Cels and receptacles

Macrobius.

Elianus.

The generation of Serpents.



## of a Serpent in Suffex.

receptacles of the Female, it is framed into an Egge, which she hiddeth in the earth, a hundreth in a cluster, about the quantitie of a birds Egge: And this is the naturall proceeding of all Serpents, except Vipers, who lay no Egges, but hatch their young ones in their wombe; but for their prodigious generation, as it is rare, so is it also horrible to our nature. It is reported, that when Lucius Scipio, and Caius Norbanus were Consuls, that the mother of Claudius in Hytruria, brought forth a Serpent in steade of a Childe.

A woman that brought forth a Serpent.  
Prodigious dreames of Dragons.

And Faustina the Emperesse dreamed, when she was with childe but very prodigiously, that she brought forth two Serpents, and one of them seemed to be more fiercer then the other, which proued allegorically true: for Commodus afterwards her youngest sonne was so tiranicall and barbarous, that he seemed to be bozne a prodigie to the destruction of mankinde: and thus much for their originall, naturall and prodigious.

The Irish ground is most happie, and it seemeth lesse unfortunall, that are free from contagion of these venomous Creatures: but as it is true, that Non omnis fert omnia tellus, Every ground brings not forth all kind of fruites: for this Land were happie if it were lesse fertile in these contagious kind of Serpents, which I ascribe not to the nature of the earth, but the sinfull nature of men.

The Irish ground happie.

In Phrigia and Ethiopia are many Dragons, and Serpents, and these were as Augustine affirmeth in the hollow places of the earth: and not onely in foraine and farre remote countries: but also in neighboring and nere adjoining nations: and first of all there was a Serpent or winged Dragon brought unto Francis the French King: when he lay at Sancton, by a country man: who had slaine the same Serpent with a spade: Chisuen also saith that in the yeare of our Lord, 1543 there came many Serpents with scete, and winges, nere Stiria: who wounded the inhabitants incurably.

Sancton.  
A Dragon brought to the French King.  
Stiria a Towne in Germanie.

Cardan



## Most strange Newes.

*Paris a Citie in France* Cardan writeth that at Paris in France hee himselfe saw certaine Serpents with winges: when the river Tiber o-  
*Stumphus.* uerflowed the bankes many Serpents were discovered.

As also in the time of Mauritius the Emperour, at what time a Dragon came ouer the Citty after which prodigie insued a great pestilence. Now as these hidious creatures are hurtfull to man, so also are they most inamored of man: and if there be any truth or veritie to be ascribed to Histories: they haue been most passionately affected to man woman and child: which shewes that it is a worke of diuinitie as a iust punishment of our times, to turne their affable natures to a most rauinous and deuouring crueltie,

*Elianus.*

*Dragons in  
loue with  
Men.*

And to instance this with examples, Elianus reports, that there was one Iliava a Thesalian Shearheard, that kept Oxen in Ossa, hard by the Fountaine Hemonius, that a Dragon fell in loue with, for that his yellow haire, which seemed in his amiable colour to resemble Gold, and often come creeping vnto him like an amorous louer, licking his haire and face so gentlie, as the man professing he neuer felt the like.

The like is reported of Pindus the sonne of Macedo King of Emuthia, who was a man of honest disposition and a great Hunter: hauing lost his company in his wonted sport in a thick and unfrequented desert, met with a Dragon of great stature, who came towards Pindus: with the greatest part of his body except his neck lifted vp: who at the first was much amazed at so horride a spectacle, but after remembzing himselfe of certaine birds and pieces of sacrifices which he had about him, he gaue part to the Dragon, and so mittigated the furie of the Serpent, who being smoothed with these gifts, and as it were overtaken with the liberality of Pindus, was so inamoured of his liberall nature, that he forsooke his desert habitation, and followed Pindus like an ordinarie Spaniell.

*Plutarch.*

There was also a Dragon the louer of Artheolis, as Plutarche writeth, who came to her euery night and did her



## of a Serpent in Suffex.

her no harme, but gently sliding ouer her playd with her till morning, departing away as sone as light appeared, least he should be discovered.

Moreover it is obserued that those Serpents are so far from doing harme, except by some supernaturall power destinate to our seuerer punishment for our sinnes, that they haue often been the preventing causes of sinne, and instruments of preservation of many men and women.

When Messalina the wife of Claudius did send certaine men to take away the life of Nero, who was a King of Britanicus, a Dragon appeared out of the earth, terrifying the murderers with such furie, that they came away and spared Neros life.

Againe, Suetonius reports of one Telephus, who had committed incest with his mother, had not a Dragon by diuine prouidence frighted the incestuous couple, and parted them asunder. Therefore saith the same Author, that *Suetonius, Incest prevented by a Dragon.* Draconi similis est vertus indagatrix, quæ diligenter omnia perscrutatur rimaturque studiocissime, that perfect discretion & knowledge is allegorically said to be like the Dragon, because it diligently searcheth the secret crannies of all things, and according to the common prouerbe, though the smallest hole spies day light.

But these examples doe not conclude, but that there is a secret Antipathie and enmitie betwixt Man kind & these Serpentine creatures: who indeed after the relapse and fall of our first Parents, as a curse from God were marked out for most noisome and infectious creatures to man and the womans seed & posteritie: & therefore I could wish that the remedy of this our home bred monster (which hereafter we shall more largely expresse) were purged with as much breuity as the contents of Cæsars Letter to the Senate, Veni, vidi, vici: I came, I sawe, and I ouercame: vox Dei, it were the word God, and not of man: Many are the deplorable dangers writ with a tragicall pen of famous Historians, which haue insued to the sad inhabitants



## Most strange Newes

*Gellius.*  
A murderer  
fighting  
with the  
Dragon.

of many famous places by these prodigious Monsters, when the region of Heluetia began first to be purged from these noysome beasts, there was a horrible Dragon found nere a Countrey Towne called Wilfer, who destroyed both men and beasts by his monstrous and insatiate hunger, insomuch that that towne was called Deldwiler, that is, a Village of the Wildernesse: for all the Inhabitants had forsaken the same and fled to other places.

*Cyrus.*  
Diuine Iu-  
stice mira-  
culouslie  
showne.

Also there is a memorabile History of a man in the same Towne (which I will rehearse for the strangenesse of the accident) that was banished for man-slaughter, who promised for his pardon to combat with the same Dragon, which being granted, with much ioye he was called home, and in the presence of many people went out to fight with the Dragon, whom he slew and overcame with diuine assistance, where for ioy he lifted by his sword imbued in the Dragons blood in token of victorie, which blood distilled from his sword, and caused him instantly to fall down dead. A heauie iudgement of God to punish murder in the same kind, that he who like Cyrus delighted in blood, should feele the curse of Tomiris, and bee choaked with blood. Strange that this man who was pardoned for killing of the Dragon, was killed by the Dragon after the Dragon was slaine.

Thus blood was the sinne, because it brought death, and death againe brought blood to bee the reuenger of the first, that the blood of man might be washed away by the blood of man: the blood of the Dragon being vmpire betwixt, that I may say truely, as the Poet saith in another case, Sanguine succreuit, Sanguine finis erit: as it grew so shall it end in blood. One example more, and I will conclude this generall disorder of Serpents, and come to the particular description of our Suffexan Serpent.



## of a Serpent in Suffex.

Now to the terror of the poore Inhabitants, breathing forth his noisome popsons, whose **Storie** deserues more lamentable teares and speedie extirpation then the flourishinges of **Oratorie**, or **Penne** and **Inke-horne** cordiall.

*Aristotle.  
Philip of  
Macedon.*

To note further the contagion of these Creatures by the noysome euaporation of their noysome breath. In the daies of Philip King of Macedon, and father to the great Alexander, whose Tutor Aristotle was, there was a way into a mountaine to Armenia, ouer which the King had prayed that neuer man might goe that way but hee might die. Wherefore Socrates to see the effect of the Kings prayer, set his Opticke Philosophicall glasse, such as now a daies we vse to apprehend things farre distant plainly visible, to see what was in the way, and presently he perceiued two Dragons that by their breath infected the Region of the aire. Thus wee see the obnoxious nature of these Serpents to Mankinde, which often in our soules best meditation receiue their birth, according to the saying of holie Augustine, that Deus exaudit ad penam cum petunt peccatoris fomitem, that our blessings are turned into cursings, and our Pater-nosters to punishments, when we pray sui suis, and our petitions to predictions, when our Christianity is poisoned with sinne: and therefore now leauing this Serpentine circute of this generall discourse, and now come to that particular and lamentable **Storie** of our pet-gréne calamitie, as Aeneas said to Dido,

Infandum Regina iubes renouare dolorem.

Miserie is not without a fatall echo, whose imperfect syllables in formation thus miserably redoubles.



## Most strange Newes.

Veritas non querit angulos.

Luke 13.

Let Truth goe vnmask't because her face is vn painted, plainly and truely then: thus, there is discover'd in our neighbour Countie of Sussex, a strange and monstrous Serpent (a thing most noysome and dreadfull to the Inhabitants abioynning, and may with pious compassion let in remorſe at our eares, to haue a fellow feeling of our neighbours miserie, still rememb'ring this, that Sinne pulls downe punishment, and yet there were in Ierusalem as great sinnes as those on whome The Tower of *Siloam* fell, if we search our owne bosomes 'tis to be fear'd there will bee found both cause and effect, Sinne and Serpent, but leaving our morrall Serpents, let vs returne to the description of our Histori call one.

This Serpent (or Dragon as some call it) is reputed to be nine fote or rather more in length, and shap't almost in the forme of an Arletree of a Cart, a quantity of thickness in the middelt, and somewhat smaller at both ends. The former part which he shotes forth (as a necke) is suppos'd to be an elle long, with a white ring (as it were) of scales about it, The scales along his backe seemes to be blackish, and so much as is descouered vnder his bellie appeareth to be red, for I speake of no nearer description then of a reasonable ocular distance, for coming too neare it, hath already bene too dearely payd for, as you shall heare hereafter.

It is likewise discover'd to haue large fete, but the eye may bee there deceaued, for some suppose that Serpents haue no fete, but glide vppon certaine ribbes and scales which both defend him from the vpper part of his throat vnto the lower part of his bellie, and also cause them to moue much more the faster, for so doth this by first drawing together & then shooting forth, rids way (as we call it) as fast as a man can run. It is of countenance very proud  
and'



## of a Serpent in Suffex.

and at the sight or hearing of men or Cattell, will raise his necke vpright, and seeme to listen and looke about with great arrogancy: There are likewise on either side of it discover'd two great bunches so big as a large foote-ball, and (as some thinke) will in time grow to wings, but God (I hope) in their and our assistance will so instruct and defend vs that hee shall bee destroy'd before hee growe so fledge.

He will cast his venome about foure rodde from him, as by woefull experience it was proued on the bodie of a man and a woman comuning that way, who afterward was found dead, being poyson'd and very much sweld, but





## Most strange newes

not prayd upon. Likewise a man going to chase it, and as he imagin'd to destroy it with two Mastive Dogs, (as yet not knowing the great danger of it) his Dogs were both kild, and he himselfe glad to returne with hurt to preserve his owne life. Yet this is to be noted, that neither the man nor the Dogs were prayd upon, but slaine and left whole, for his food is thought most part of it to be in a Conie-warren, which hee much frequents, and it is found much scanted & impaired in the encrease it had wont to afford: and now speaking of a place it will be necessarie for me to shew where that place is, least my truth be repulst and not receiued for her selfe.

**I**n Suffex there is a pretty Market Towne cal'd Horsam, neare unto it a Forrest cal'd S. Leonards Forrest, and there in a vast and unfrequented place, heathie, baul-tie, full of unholesome shades, and over-growne hollowes it is thought to bee bred, but wheresoeuer bred, certaine and too true it is that there it yet liues, so within three or foure miles compasse are his vsuall haunts, oftentimes at a place cal'd Faygate, and he hath been sene within halfe a mile of Horsam, a wonder no doubt most terrible and noisome to the Inhabitants thereabouts, there is alwaies in his tracke or path left a glutinous and filmie matter (as by a smal similitude we may perceiue in a snail) which is very corrupt and offensive to the scent, in somuch that they perceiue the aire to bee putrified withall, which must needs be very dangerous, for though the corruption of it cannot strike the outward part of a man, vnlesse heated into his blood, yet by receauing of it in at any of our breathing Organs, (the Mouth or Nose) it is by authority of all Authoers (writing in that kind) mortall and deadly, as one thus saith.



## of a Serpent in Suffex.

Noxia serpentum est admixto sanguine peccatis.

*Lucan.*

Neither is this Serpent (in my opinion) litterall to be receiv'd, as when it shall please God that he shall bee destroyed, that then it may bee presentlie forgotten, but rather to be fear'd as an Eclipse or fearfull Comet, whose prodigious effects do alwaies follow, for wee know y<sup>e</sup> our Countrey being temperate, & rather more colde then hot, doth not naturally breed them, but rather that it is sent amongst vs to giue vs warning of some Serpentine sinnes that liue amongst vs, which will (without penitent p<sup>r</sup>euention and constant amendment) destroy vs faster and farther, then this Serpent doth or can: wee may reade in our English Chronicle of the prodegie in the thye and twentieth yeare of Edward the Third, and in the yeare of our redemption 1349.

*Holendshed.*

In Oxfordshire neere a place call'd Chippingnorton, there was a Serpent was found with two faces and two heads like women, the one hauing the shape of the new Perewig and attire of that time, and another in the fashion of the old attire, and it had also wings after the manner of our Here-Price or Bats: this was a dreadfull apparition no doubt, and it is to be doubted that wee are not short of that sinne of new-fangled Eyes now: nay, doe wee not lay it in deeper coulers, and lay on painting too, which perhaps they had not: may we not feare such another Serpents appearance, or rather be blasted without the warning peece: it were so much the happier if wee were sure of warning: and certainlie it may thence be gathered, that sinne was then corrected and amended: for not many ages since

At Chippingnorton  
in Oxfordshire.

C

our



## Most strange Newes

our fashions were all plaine and decent, yet safely (I suppose) we may conclude of that mutable time of head-tyzing (which hath faster new formes, and more number then Hydra had heads) as sometime Seneca did of couetousnes,

Etiam fuerint Antiqui.

And now speaking of couetousnes, extortions, crueltie and the like, & what sin may this prodigious Serpent be applyed more aptlie to them, that paysonous deuouring Serpentine son of couetousnes: Let these Conuoyzants, but looke vpon this Dragon, and they shall as apparantly behold themselves in it as in those times aforesaid the woman did in the Werewig-Serpents, they enclose grounds where the true owner, dare not set foote in, on paine of their remaining estates: so doth this Serpent, for none dare approach his abidings, (though none of his owne) but tis the danger of their liues, hee paysons foure rod from him, and there the Miser exceeds the Serpent, for hee paysons many acres distant: The Serpent deuours poore mens cattell, so doth the couetous wretch, both cattell, and chattell, goods, houses and all, his scales of defence are said to be blacke and reddish, and doth it not resemble the Inke & Ware, wherein gentlemens lands are mortgagde, which afterwards turnes offensive to themselves: his necke is long to overlook much, and doth not the Miser so? Tis said likewise, to prey vpon Conies, and doe wee not in this age of ours call those fillie men that fall into their snares, Conies? and the poore wastiffes that were paysond, may they not bee properly figur'd by poore mens ruffles back't out and sent



## of a Serpent in Suffex.

sent against them: but alas, they mooue them not, but are beaten downe and payson'd with their stronger venome.

And lastly (if they change not the coppy of their Serpentine condition) they will leane behind them at their returne from this world such as the tracke of the Serpent is, when he shifts his ground, a stench and vnhol- some steame: neither the sweet odour of pious mens prayers, nor the happie farewell of a blessed memorie, their farewells will bee both alike, good for the world when they are both gone out of it.

Auarus nisi cum moritur, nil rectè facit.

Seneca.

Might I not goe further and apply this Serpent to the stinging tongues of calumnious back-biters and slanderers: doe not their breaths often poison the reputation and good names of honest men and women: let them listen to this larum-bell too.

What if I added Drunkards, is there not a loath- some trackt left after them wheresoeuer they goe: nay, doe they not daile throw forth their venome: vomites not onely in the fields, but in the streets, yea, the houses, nay, their verie friends bosomes are often made the receptacles of their oze-charged stomackes.

We thinke in two words more I could heere aptlie applie this Serpent to the most common kind of Creatures, (I doe not meane the Common-wealth, but the common pouerty rather) to the Serpentine sisterhode of Whortherly, the diseased Strumpetrie of the Suburbes: (oh that the Cittie were not free of, but free from that Compante:) is not our Serpent discinhered by a white Ring about his necke? How thinke you when you see



## Most strange newes

onely a white Tiffanie about the necke of one of those tugging Gally. Slaues of Damnation, and all the rest poison: May they not make themselves readie by looking into this mirroꝝ: I dare goe no further in application, and bootelesse it were vntlesse I knew how to kill the Serpent.

But now I will set forth two notable examples, the one of a Dragon, the other of a Dog, and the rather I seeke to set them out, that the wicked thereby may know what they themselves are, when byuite beasts shall set them all to schoole.

*Plinie.*  
Thank-  
fulnesse of a  
Dragon to  
his Master.

There was a man (as Plinie writeth) which fostered by a young Dragon, who seeing the same beast to waxe wonderfull great, feared to keepe his Dragon any longer within his house, and therefore he put him out into a wilde Forrest. It happened afterward that the same man trauieling on his iourney through the Forrest, was beset with thēues. And now being in this distresse, and looking for no other end but death, made (as loath to depart) a great howle and an out-crie: straight vpon whose noise, and at the knowledge of his voice, the Dragon came to him in all the hast possible. Wherevpon the thēues being greatly affraid, ran cleane away to saue themselves harmelesse. Then the Dragon conducted his Maister safe out of the danger homewards, and returned to the Forrest againe.

Thank-  
fulnesse of a  
Dog to his  
Maister.

The Dog of the Romane Fuluius is more wonderful. This Fuluius trauieling by the way, was slaine with slaues that lay in waite for him. His Dogge seeing his Maister dead, laye by him for the space of two daies. Wherevpon when the man was missing, and search made for him: they found him dead, with his Dog lying by him. Some maruailing to see the Dog lye there by



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by his dead Maister, stroke him, and would haue driuen him from the dead corse, and could not : some seeing such kindnesse in the Dogge, and pittying him that he should lye there without meat two or three daies befoze: cast him a piece of flesh, whereupon the Dog straight carried the meat to his Maisters mouth, and would not eate any whit himselfe, though he had forborne meat so long befoze. And last of all, when this dead body should be cast into the river, (according to the manner of the Romaines) the Dog leapt in after, and holding by his Maister so long as he could, did chuse rather to die with him, then to linc without him.

I would with my conclusion I could haue concluded with the death of this terrible and noisome Creature, and that (from that generall good to our Countrie) I might haue return'd into euery mans particular bosome to haue destroy'd the home-bred Serpents, which are indeed rather our Penates or household Gods, then any annoyance to vs, for 'tis our miserable estate (heauen reuert it) rather to adoze then abhoze our sins and iniquities. The Dragons taile hath drawen after it most part of the stars of Heauen : as reuerend Bernard saith, *Renelat.* *hat, Magnitudo penarum, facit multitudo peccatorum,* from the monsters of our sinnes, the monsters of our punishment increaseth.

These persons whose names are herevnder printed, haue seene this Serpent, besides diuers others as the Carrier of Horsam, who lieth at the white Horse in *Southwarke*, can certifie the truth of all.

*John Steele,*

*Christopher Holder,*

And a widdow woman dwelling nere *Faygate.*

FINIS.







